

THE
POWER TO HEAL

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THE POWER TO HEAL



A handbook for the practice of healing
according to the methods of Jesus



By HENRY B. WILSON, B.D.
Founder of the Society of the Nazarene

Foreword by

The Right REV. C. H. BRENT, D.D.
Bishop of Western New York
With additional Chapter and New Prayers
edited by the Director of the Society



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Preface to the Third Edition

The practice of Healing as a pastoral function is coming to be more and more a normal part of parish work. Many more books are available today on this important subject than could be obtained when this little handbook made its first appearance some years ago. It is far from our purpose to duplicate books and manuals on the healing ministry which are now easily accessible to every minister and layman.

Therefore in this new edition of "The Power to Heal" we have deliberately omitted the chapter on the Anointing of the Sick with the service which accompanied it, and we have substituted some Prayers and Healing Formulas which we think will be far more useful to the majority of our readers.

It should be remembered that this book is primarily a Manual for the members of the Society of the Nazarene, not a treatise of Healing, nor a textbook on the technique of healing. The clergy who desire to study or practise healing according to the most ancient and approved liturgies are directed to the author's earlier work, "The Revival of the Gift of Healing," which contains the office for Anointing together with instructions for this and other healing offices. An excellent pamphlet containing rubricated offices for the Laying-On of Hands and the Anointing of the Sick can be obtained for fifteen cents from the publishers (A. R. Mowbray's of London) or can be purchased in the U. S. A. from the Morehouse Publishing Co. We recommend every interested clergyman to send for this excellent pam-

phlet. Other good books on Anointing are Canon Keymer's "The Anointing of the Sick" (Mowbray, London; and Morehouse Co., Milwaukee); and "The Anointing of the Sick," by the Rev. F. W. Puller, M.A. (S.P.C.K., London; and E. S. Gorham, New York).

The Healing Formulas and Affirmations in the last chapter have been added largely on the advice of Sir William Willcocks, K.C.M.G., of Cairo, Egypt, a member of the Society and one who has studied carefully both the devotional and practical aspects of Christian Healing. He wrote asking the new Director for some such outlines as these which, he pointed out, had not been previously supplied to our members and were really needed. Sir William has himself published an excellent little booklet of healing prayers, many of which have been published in THE NAZARENE from time to time.

Those who derive no help nor inspiration from these formulas and affirmations are respectfully asked to ignore them and to employ such methods as secure *for them* the best results. Let us remember how infinite are the varieties of Religious Experience (as for example read Prof. Wm. James' famous Gifford Lectures), and let us be willing to learn from those who have successfully demonstrated the efficacy of this method or that, and then adopt that method of Healing (whether for ourselves or for others) which best serves as a vehicle for the expression of that "Spirit which worketh within us."

Finally let us take heed to the words of St. Paul: "Now there are diversities of gifts, but the same

Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." I Corinthians 12:4-7. The Director invites correspondence from those who have tried these and other methods successfully. By classifying, correlating and synthesizing the experience gained in this ministry of healing, we may make the next edition of this book still more valuable to our members as well as to the clergy and the Church at large.

A. J. GAYNER BANKS,
Director, S.N.

Asheville, N. C.
St. Luke's Day, 1923.

Foreword

The substance of these pages represents an important phase of faith. We must remember that faith does not consist in departments or in detached acts. Faith is the unvarying and progressive activity of the Christian life. It is neither an act nor a series of acts. All that the Christian does, however, should be the expression of faith. It is increasingly evident that even the glimmerings of faith which we have affect appreciably the entire life including the body as well as inner faculties. That science has an important part to play in maintaining and recovering health is a fact no sane person can deny. But science without God, whether in matters pertaining to physical health or whatever department of life, is a poor thing and can do less than the work that God intended it to do.

It is a calamity that the Prayer Book provides such wholly inadequate and feeble prayers for the sick. For many years I have never used any of them but one, supplementing this by extemporaneous prayers or carefully prepared prayers from other sources.

In any society like the Society of the Nazarene we must be careful to recognize that its object is to bring before the Church that which is inherently the duty and opportunity of the Church as such. We must avoid making a cult. What this Society hopes to do is to aid in awakening the Church to her responsibility. It is not by virtue of our belonging to

this or any other society that looks toward the healing of the body that we accomplish anything. It is rather by virtue of the fact that we dive into the great Treasure House of the Church to which the Society has drawn our attention and by means of the precious things there make our contribution to the well-being of God's people.

C. H. BRENT,
Bishop of Western New York.

NOTE.—This book was written primarily as a handbook for members of the Society of the Nazarene. Because of the very great demand it has been given a general circulation. Those taking the subject up for the first time should bear this in mind. What this book offers will be much clearer, and more readily accepted when the reader is familiar with Nazarene principles and literature.—H. B. W.

CHAPTER I

The Formation of a Group

One of the surest signs that a member of the Society of the Nazarene (*or any other true Christian in fact*), has grasped the truth of our Lord's healing power in his life, is his desire to carry that good news on to someone else. One cannot truly experience the consciousness of His presence and guidance, and the fullness of this great joy without desiring to share it. It does not mean prevailing upon another person to join the Society. That may be the result, but it is not the primary object. When one possesses this truth as his own *he must tell it, he must show it*, and this demonstration cannot fail to attract others and inspire within them a desire for a similar joy, a desire to be partakers of the many blessings God has to bestow, but which hitherto, they have been unable to obtain.

This influence should be so strong as to be "catching." Rufus M. Jones recently presented this thought very clearly and aply, and terms it a *form of contagion*. "Christ's way of propagating the truth—the way that inherently fits the inner life and spirit of the Gospel of the Kingdom—was the way of *personal Contagion*. He counted almost wholly upon the spontaneous and dynamic influence of life upon life, of personality upon personality. This would produce a new world, a new social order,

through the contagious and transmissive character of personal goodness. It was His faith that if you get into the world anywhere a *seed* of the Kingdom, a nucleus of persons who exhibit the blessed life, who are dedicated to expanding goodness, who rely implicitly upon love and sympathy, who try in meek patience the *slow method that is right*, who still feel the clasping hand of love, even when they go through pain and trial and loss, this seed spirit will spread, this nucleus will enlarge and create a society. If the new spirit of passionate love and of uncalculating goodness gets formed in one person, by a silent alchemy, a *group of persons* will soon become permeated and charged with the same spirit."

This spreading of such "good news," which means the full "Gospel," unites people in a common bond of faith, and the natural tendency is for them to meet and discuss the subject so dear to them; not only that they may strengthen their own faith, but that they may unite their prayers for the sick and troubled, and endeavor to bring the truth to others as they are led by the Spirit.

This naturally leads to the formation of a local Group or Guild of the Society, by the means of which the work is maintained and extended. So many members have asked for instruction with regard to Group formation that this little book has been found necessary.

Associate Directors

The logical and most appropriate method of forming a group is through the appointment of a clergyman, who has this faith, as an Associate

Director of the Society. He gathers a few of his faithful ones and introduces the work and so a group is organized. When the work is properly introduced by a few addresses there is no difficulty at all in starting a group. Clergymen are often surprised at the amazing interest and faith exhibited from most unexpected quarters, as soon as the work is made known.

A group under the leadership of a minister meets once a week for conference and for united intercessions for the sick of the congregation and community. A group does not exist long before it uplifts the spiritual tone of the entire congregation. Ministers will succeed in forming a group in proportion to their faith and the manner in which they present the subject to their congregations. A very excellent approach is shown in the following letter from the rector of a large New England Church:

Sensationalism Discouraged

“I have just finished reading your book ‘Does Christ Still Heal?’ and I have long felt that what you say is true.

“Will you send me a copy of ‘The Revival of the Gift of Healing’ and other literature which you can send regarding this work of the Society or prayers like those published by Allenson. I wish to make a careful study of the subject. I shall be most willing to extend such ministry to any of whom you may hear and will be glad to have you refer to me any in the vicinity of Augusta who desire anointing. I truly believe in the efficacy of prayer for the sick, just as I

believe in the remission of sins when there is true penitence and confession, but I do not believe in the pessimistic prayers with which we are provided, so I have always used prayers of my own composition.

“I am grateful for your book formulating as it does the ideas that have long been in my mind especially as you do not urge it as a healing cult, but as a part of the full faith of the Church.”

Several weeks later, the clergyman wrote that he had had a little meeting in which he endeavored to interest about twenty-five people in the revival of the ministry. He distinctly stated that he did not attempt to get out a large number but on the other hand, discouraged people from coming to the meeting *out of mere curiosity*. He enclosed a copy of the notice he had read to his congregation which is as follows:

“The Rector has a little book which has to do with faith in prayer which he wishes to read to such people as *truly* believe in the efficacy of prayer, with a view to forming a prayer league for special objects. The book will be read to such as come, on Wednesday evening of this week, and in order to know how many will be there, it will be necessary for those who wish to come, to send word between now and Wednesday. Please do *not* come out of mere curiosity, unless you have had sufficient faith in the past to plead with Almighty God day after day for some definite object, you have not the faith that is desired for this prayer league.”

He added in his letter that he felt that the revival of this ministry in the Church must come

through a *slow, careful growth*, which is far more to be desired than any sensational movement. It has been the Director's experience that this is the safest way in which to operate. The moment people take up the ministry of healing as a fad, they will be inclined to drop it in a few months after its novelty has worn off.

Lay Leadership

Unfortunately not all of the clergy and ministers are interested in the ministry of healing. Some frankly refuse to anoint those who ask it, looking upon it as a Roman custom, and others are still bound by the theology that God has a purpose in sending the prolonging sickness, and surrender the field entirely to the doctors and surgeons, limiting themselves with the funeral where the former have failed. Many, because of their lack of faith, coupled with no training at all in sick room visitation, are totally unfamiliar with methods of approach in this field, and consequently are incapacitated, not only for a healing ministry, but for leadership in this work.

There have been many instances where men and women became members of the Society and longed for spiritual leadership, but could not obtain it because of lack of faith on the part of their minister. Not a few have written that when they brought the subject to the attention of their rector, he frankly told them that he was not interested, as he believed "the age of miracles had ceased," or that it was "an imitation of Christian Science."

In many such cases members have been advised to proceed with the organization of a guild without

clerical leadership and some of them are now operating with wonderful results. In not a few instances the groups are comprised *entirely of women*, and their work is so well known that their members are asked to call upon the sick, not only in their own congregation, but in their community, among the unchurched, and upon those of other denominations. Some of the Southern Guilds of the Society have gained this fame through their faith in their effective practice of the simple methods of Jesus in their sick visitations. "And the fame hereof went abroad unto all the land." (St. Matt. 9:26.)

The Size of a Successful Guild

A guild may be started by two persons. When they meet regularly and pray for the increase their prayers are not long unanswered. They need no greater inspiration for organization with small numbers than the words of the Master. "Where two or three are gathered together IN MY NAME, there am I in the midst of them." (St. Matt. 18:20.)

When a group is organized on that basis, it becomes a successful guild, no matter what may be its size in numbers. With *Christ as a member* it is well nigh a *perfect group*, with every element of power that can possibly be provided, and with an unfailing source of fresh power as one may spend himself in ministering or giving. The appropriate name should be "*The Guild of the Nazarene.*"

Weekly Meetings

Such groups of lay persons, whether men or women or both, should meet once a week if possible,

but not less than once every two weeks. The meeting should be conducted along the lines suggested in the next chapter. Even with two persons the weekly meetings will be found more profitable. In such groups a leader may volunteer or a guild may elect a leader for a short term.

Seeking Ministers with Faith

In all such lay groups there should always be an earnest prayer for the conversion of the ministers of the community to the ministry, and it should be the duty of each member of the guild to give to his or her minister portions of the literature of the Society from time to time with the request that they be read. Later an opinion should be requested. *There should be no urgent pleadings to take up this work.* It would also be harmful, if not fatal, to ask a clergyman to become a leader in the meetings unless he earnestly believed in the ministry, was ready to practice it at all times, and desired to have it restored to the Church. Conventional leadership of purely professional nature, even if considered very orthodox, has already wrought sufficient havoc in all the churches and has given Christianity its bad name and its puerile, uninviting character. The Society of the Nazarene is exerting heroic efforts to *restore to the Churches* that virile element, and the blessings which many have lost through neglect of the simple teachings and methods of Jesus. Our members grieve to see faithless clergy in the Church and they cannot have them in the Society, without serious havoc to the cause of the Master.

Some clergymen express a desire to exercise the ministry of healing, but hesitate to have any prayer without the conditional clause ("If it be God's will"). They are still bound by the theology that if a person fails, it is an expression of God's will. Such a ministry will always be defective, as it inhibits faith, and is not in accordance with the unconditional method of Jesus and His revelation that *premature death was not the will of God*. In such cases ministers should be given the books of the Society. Many ministers who at first disagreed with our principles, are now in hearty accord and are valiant workers in the Society. The revision of the old theology, not only among ministers, but among laymen and women as well, constitutes the most important, and at the same time the most difficult work of the Society. "He came unto His own and His own received Him not," is as true today as it was when St. John wrote it.

Making "Christians" Christian

Hundreds of men and women longing for a healing ministry have gone into Christian Science and New Thought societies, simply because the Church not only failed to provide the healing work of Jesus, but refused to revive it when requested. Nevertheless many are quick to return when they find the Church awakening to her duty. One lady having left because of a deadening experience wrote: "The Society of the Nazarene *has drawn me back to my Church* for which I am deeply grateful." Many others have expressed themselves in similar manner.

In will be a glorious day when the churches realize that, for centuries ,they have been presenting only a partial Christianity; and still more glorious when they restore to their people the full Gospel that Jesus preached and practiced and intended His disciples to continue in His name, by virtue of the *power of His Name*. That must be the aim of every member of the Society. The work may be difficult but divine *guidance will be granted* and *patience will be rewarded*. When Christians are *truly Christian* the world's great problems will be solved and the Master will come unto His OWN. The disciples were first designated as a *Sect of Nazarenes* and despised accordingly.

A Call to Action

After the consideration of the preceding pages one may not feel that any further word is needed to stimulate group organizations. Yet it is only right that a final condition which bears upon the subject should be presented. It is a most important element and every member should be aware of its existence.

Not only by letter, but in personal interview, the Director is constantly being asked, "Is there any branch of your Society in my city?" "Is there any one near my home whom I could visit and talk to on the subject?" "Are there going to be any meetings in my city that I could attend?" "Have you any members in my city who would pray for my mother?" "Is there a minister in my city or any member who would visit my friend? She believes in healing but her minister thinks her sickness is part of God's will."

When the Director has been able to give such inquirers the name of that single member in that community it has meant, in many cases, a source of blessing to both the seeker for help, and the one who responded with the aid required. But where a guild was found, the results were happier in many ways.

The earnest desire for further personal information and for the blessings of the ministry is so strong in some inquirers, that when they find there are no members of the Society in their city, they do not hesitate to make a journey of some considerable distance where a member may be found in order that they may come into personal touch with those who do believe, and who are ready to demonstrate their belief to all who seek for healing from Jesus, and for relief from their troubles through the power of His name.

The Joyous Results

A guild will not be in existence long before every member will be strengthened in His faith and many will feel the power of the Lord operating upon them so definitely that they will gladly respond to those who call upon them for prayer and for laying on of hands. That such appeals as those given above, are constantly coming to the Director, should be sufficient inspiration to every member to begin at once his earnest endeavors to organize a group, and start weekly meetings. More people in our communities than we realize are longing, yearning for the blessed ministry, which they are not receiving from their churches. If we claim to believe in it, if we claim to have had experience with it, we cannot remain in-

active without neglecting *our obligations* to our Master.

He is depending upon us to do His work, to say His words and to lay hands on the sick in His name, and to be the humble channels of the bestowal of His blessings.

CHAPTER II

Plan for Group Meeting

PRAYER: There should be a short opening prayer in which the hour is dedicated to the work in hand. If extempore prayer be not used, the collect for the Sixth Trinity will be found most appropriate. This should be followed by the Lord's Prayer and the Prayer for the Restoration of the Ministry of Healing. (Prayer Leaflet.) In the centre of this prayer remember the Director and Associate Directors.

READING: A chapter or section of some book, previously decided upon, should be read, followed by discussion. All group members should be familiar with "The Revival of the Gift of Healing" and the fundamental principles set forth in "Does Christ Still Heal?" Points not fully understood should be freely discussed and members should help to clear up perplexities. Following these books members may select from the list on the Supplementary Reading Leaflet. They may take turns in purchasing books on the list, or they may be bought by the leader from a book fund raised by members. Thus a good circulating library may be formed.

Although the discussion should be under the direction of the group leader, the reading need not be limited to the leader. Some other member may be

appointed from time to time to read a book and report upon it, giving a review of it. The reading may be varied by the reading of one of the many detailed accounts of our Lord's healing acts. Take for instance, the ninth chapter of St. John, which is sufficient to provide interesting consideration for several meetings. The tenth chapter is a commentary on this and should be included.

ADDRESS: If the leader is a clergyman or one accustomed to public speaking, a short address may be given at this point. Where such is not the case, the time may be taken up by the subject of the day in the book read. The address should be brief and should be upon some aspect of God's love and power and the method of appropriating the blessings and bringing them to others, as revealed by Jesus.

Upon the organization of the group, however, the first address found in Part II, entitled "The Character of the Work," should be read by the leader and expanded as he desires. New group members are always asked to read this address and others in that section, so that they may fully comprehend what is expected of them.

TESTIMONIALS: A short period may here be devoted to personal experiences, not only with regard to the blessings one has received, personally, but concerning the recovery of others for whom prayer has been offered. This exchange will be found most helpful. It is a beautiful form of praising God on the part of the speaker and becomes an inspiration and a help to others. To both speaker and listener it is a great stimulant to a larger faith and its value

cannot be overestimated. One may easily be reticent about revealing sacred experiences to people generally, but among group members it should not be so. Such spiritual intercourse awakens confidence and deepens the bond of Divine friendship which should exist. It further creates and maintains an atmosphere of spiritual harmony and unity, and sets up the standard by which all things and all persons are measured. Difference in so-called "station in life," in "world education" and amount of money or material possession, disappear under these conditions. When they truly exist, no wise or wealthy ones can show condescension, nor will timid ones have any feelings of fear. All such elements disappear when one feels he is in union with God. This wonderful union Jesus experienced and clearly set forth in His final address to His disciples.

"At that day ye shall know that I am in my Father, and ye in me, and I in you."

Much time may be spent by group members on the thirteenth, fourteenth, fifteenth and sixteenth chapters of St. John's Gospel, the contents of which they will never be able to exhaust.

Occasionally there should be read as a part of the opening prayers, the seventeenth chapter of St. John's Gospel.

INTERCESSIONS: The intercessions, which naturally form the central act of the group meeting, should be introduced by a *silence* of a few minutes, during which every one will endeavor:

First,—To place himself in the presence of God; and

Second,—To cast out those things from mind and heart which are not in harmony with the Divine plan, or which would intercept the flow of the Divine love of God and prevent the indwelling of the Christ spirit.

THANKSGIVING for God's many blessings should have first expression after the silence. Where improvement or recovery has been reported in those being prayed for, appropriate thanksgiving should be offered for them. In this connection the aspiration should be that "*Thy name* be given the praise, and Thee the glory."

Then will follow the "Prayer for Faith" and the "Prayer for Healing" (in which the names of the sick of the community and those on the list may be inserted). After the reading of the names there should be a short pause before finishing the petition. In offering prayers for others, either in group meetings or alone, one should not dwell upon the disease of the patient, nor his trouble, but should visualize in silence, as clearly as possible, the great fact of *God's Perfect Love, Perfect Health, Joy and Abundance*, and connect that person with that vision, praying that through the promises and power of Jesus of Nazareth, that particular person may receive the fullness of the Divine blessings.

The intercessions are closed with the "Prayer for the Society of the Nazarene," "For the Sacred Name" and the Grace, after which there should be a short period of silence, bringing the meeting to a close.

Intercessions During Communion

In Churches where the minister is an Associate Director the intercessions for the sick may be placed in the Communion Service immediately after the Communion of the people. The prayer for faith should precede the prayer for healing and after the intercessions and silence, the Communion Service should be concluded in the regular way.

Summary

The above plan of a Group Meeting may seem to be very much involved and difficult to follow. It is only so because of the explanation given to each section. As soon as the idea of the plan is grasped, it will be found to be very simple and will lend itself readily to slight change without danger of digression. The atmosphere of the meeting at all times should be kept informal, to a point of intimacy, yet a leader and a plan is necessary in order to preserve a sense of order; for order means harmony, which is the only basis upon which God works.

“Order is Heaven’s first law.”

The greater degree of harmony we can establish and maintain, the more closely we are united with God, and the more clearly we are enabled to discern and perform His will.

The plan of the meeting is therefore repeated without any explanation. Its simplicity will be recognized at a glance.

PLAN OF GROUP MEETING

1. Extempore Prayer or collect from Sixth Trinity.
Prayer for the Restoration of the Ministry of Healing; Lord's Prayer.
2. Reading and discussion.
3. Address. (When possible.)
4. Testimonials. Questions and Answers.
5. Intercessions. (All kneeling.)
Silence and Preparation.
Thanksgivings.
Prayer for Faith; For Healing (using names).
Silence.
Prayers for Strength to Serve; The Society of the Nazarene; The Director; The Nazarene House; The Sacred Name; The Lord's Prayer; Grace.
Short silence.

NOTE.—The prayers mentioned above will be found also in the Nazarene Prayer Leaflet. They are suggestive and may be changed to suit the occasion. Extempore prayer should be developed by all leaders, but should be used only by those who are able to use it naturally and briefly.

Occasionally the meeting may be opened by the reading of the poem, "The Power of Intercession," and close after the Grace, during the final silence, by "The Breath of God." They are to be found on the following pages.

THE POWER OF INTERCESSION

The weary ones had rest; the sick had joy that day,
And wondered how!

The plowman, singing at his work, had prayed:
“God help them now!”

Alone in foreign lands, they wondered how
Their feeble word had power;
At home the Christians, two or three, had met
To pray an hour.

So we are always wondering, wondering long,
Because we do not see
Someone, unknown perhaps, and far away,
On bended knee.

THE BREATH OF GOD

Breathe on us Breath of God,
Till we are wholly Thine,
Till all this earthly part of us
Glows with Thy fire divine.

Breathe on us Breath of God,
Fill us with life anew;
That we may love what Thou dost love,
And do what Thou would'st do.

Breathe on us Breath of God,
Until our hearts are pure;
Until with Thee we will one will
To do and to endure.

Breathe on us Breath of God,
So shall we never die;
But live with Thee the perfect life
Of Thine eternity.

NOTE.—The above will also be found most appropriate after prayer in visiting the sick.

A PRAYER OF PRAISE

(After Special Thanksgiving)

Oh, let me know
The power of Thy resurrection;
Oh, let me show
Thy risen life in calm and clear reflection;
Oh, let me soar
Where Thou, my Saviour Christ are gone before;
In mind and heart
Let me dwell always, only, where Thou are.

Oh, let me give
Out of the gifts, Thou freely givest;
Oh, let me live
With life abundantly because Thou livest;
Oh, make me shine
In darkest places, for Thy light is mine;
Oh, let me be
A faithful witness for Thy truth and Thee.

Oh, let me show
The strong reality of gospel story;
Oh, let me go
From strength to strength, from glory unto glory;
Oh, let me sing
For the very joy because Thou art my King;
Oh, let me praise
Thy love and faithfulness through all my days.

Frances R. Havergal.

CHAPTER III

The Value of the Silence

Practical Mysticism

Lesson I

The periods of silence may at first impress members as unusual and useless. To some they may seem artificial, but that is only because they are unacquainted with their value and the character of the work accomplished during this period. The mind then ceases its ordinary activity. The petitions have been presented for ourselves and for others, and we now rest in His presence, with senses of mind and body stilled but with soul alert, listening to His voice, recognizing the fullness of His presence around us and within us, sensitive to the stream of love and ready to respond to His leading. Last of all, we are surrendering our entire being to Him and rejoicing, that in the mingling stream of love, as He possesses, so we possess Him.

Our Lord's Presence

Our Lord's presence becomes a *very real fact* to us, as soon as we have developed this faculty. It can be obtained only by practice and no one who has really persisted in this search has ever failed. Every member of the Society should have a period of silence daily alone, before or after prayers. One should choose a time when one is least likely to be disturbed.

It may be accomplished either kneeling, sitting or lying down, but eyes should be closed and the body be allowed to sink into perfect relaxation. It is purely a *spiritual* exercise and as one progresses, the spiritual faculty of hearing God's voice is developed to a degree which opens a communication not before anticipated. It is the "*listening time*" and it is only then that we can hear what God would say to us. It also trains us to a point of spiritual skill that enables us to place ourselves in His Presence at will, even in the face of disturbing surroundings. This becomes a valuable acquisition, inasmuch as we are thus enabled to tap the source of supply when we may perhaps be most in need of it. It is just as if we were able, in a serious crisis, to reach out our hand for a friend and find him there.

People frequently complain that they pray very earnestly but cannot seem to get any answer. Much of the fault lies in the fact that they take up all of their prayer-time asking God for things and giving Him no opportunity to say anything to them. The time is so fully occupied by themselves that it is very like a one-sided conversation. They are intent upon presenting their side only. The listening faculty is so little used, so undeveloped, that they fail to detect God's voice and they lose what He would reveal to them, and what would often prove to be a message leading to the answer to their petition.

“God is seen and felt. He becomes as sure as the sky above us or our own pulse beat within us. We spoil our vision with selfish-

ness, we cloud it with prejudices, we blur it with impure aims. It is not better spectacles we need. It is a pure, clean, sincere, loving, forgiving, passionately devoted heart. God who is love can be seen, can be found (and I add, *can be heard*) only by a heart that intensely loves and that hates everything that hinders love."

As members become skilled in the practice of the silence *at home*, they will fall naturally and easily into the periods of silence in their group meetings. We shall progress rapidly in our development if we keep clearly in mind the fact that silence does not represent idleness, or waste of time, but opens the path to communion with God. All sense of artificiality or strangeness will cease for we recognize it as a period of deepest intimacy with the Spirit of God. It provides the moments when we are more keenly alive to the richness of His love. The truly Beloved is never artificial or strange. Thus the period of silence will be found to be a very valuable preparation for the meeting and the crowning joy of its close.

The Golden Speech

Be still; the Crown of life is silentness.
Give thou a quiet hour to each long day.
Too much of time we spend in profitless
And foolish talk. Too little do we say.

If thou would'st gather words that shall avail,
Learning a wisdom worthy to express,
Leave for a while thy chat and empty tale:
Study the golden speech of silentness.

The Living Word in silence often speaks.
We hear not, and for God's voice oft repine.
No answer is withheld from him who seeks,
In silence, for the voice of Love Divine.

Listening for His Voice

Practical Mysticism Lesson II

Great care must be taken not to strain after this effect, i.e., to catch words or to demand a special answer to a troublesome problem. The Kingdom of Heaven is not taken by violence. The mind must be passive—the message is to the soul. If this is not realized at the start one will very likely fall into the habit of talking to one's self. Subconsciously, the attempt will be made to hear the answer *the mind would like to hear*.

Even if it is not stressed to this point, the mind, if exercised too freely, will supply platitudes, or those answers which would seem to fit the case in a conventional way. Habit, tradition, bias, all play a part in this; and oft-times an erroneous theology furnishes a smug and pious phrase, which really is far from the Spirit's utterance or leading when compared with the teachings of Jesus. Results of this character are common among those who practice automatic writing and claim to be receiving messages from departed spirits.* The messages are usually trite and conventional and are just about what the writer would assume that the relation or friend would say. Many such do not bear any of the characteristics of a spiritual revelation.

*For thorough treatment of this subject see our Founder's book: "Ghosts or Gospels?" Nazarene Press. \$1.25.

Often in our listening time, no answer or articulate word is detected. This is frequently the case with beginners and it should not be taken as an indication that no communion has been established, or that the time has been a wasted blank.

Remember the communion is between *the soul of man* and the Spirit of God. They comprise the hidden points where contact is made. The soul is conscious of this union and reflects its consciousness to the mind and body.

The soul may, however, receive a message and a guidance which is not immediately transmitted to the mind. It possesses it, nevertheless, and as the need arises the message is unfolded and the proper guidance is given.

Sometimes the mind is so active on some pressing problem that it fails to recognize a message to the soul on quite a different matter, but which really is of greater importance. God knows our greatest needs and when the soul reaches out to Him for guidance, that greater need is ministered to, irrespective of our valuation. That is the great truth we should constantly keep before us in our periods of silence.

“Your Father knoweth what things ye have need of, before ye ask Him.”

That is why it is so necessary to restrain the activities of the mind and allow it to become thoroughly passive in the listening time. This does not offer any encouragement to listlessness, or a *pious passivity at other times*. On the contrary, the mind is to be given its full place and highest development, and the Spirit will enlarge it in wisdom and direct it in judgment.

Even with those who are highly developed in using the silence, there is often no human word or message registered on the mind. They do not take it as any failure on their part or any evidence of withdrawal or silence on the part of God. They are conscious that a communion has been consummated, spiritually, and that the spirit has been strengthened and *will communicate this strength and illumination as it is needed.*

One should bear in mind that one is not always seeking solutions of problems from a beloved friend. There are many, many times when we seek him just for pure enjoyment, for exchange of glances, for a walk in silence, perhaps, or for just the pleasure that comes from a conscious nearness of his presence, and when we go we say, "It has done me good just to be with you, to feel your strength, your loyalty, your steadiness."

When our spirit seeks the Spirit of God it effects a meeting with Him, who is Perfect Love, Perfect Strength, Perfect Loyalty; and surely to Him we should go, not only when difficulties beset us, for answer to our problems, but at other times for the *very joy of going* and for the reflected strength and happiness that brief and silent meeting produces.

"Men wrongly divide love into two types," says Dr. Jones, "human love and divine love, but in reality *there is only love.*" There is such a thing as the affection of the soul. It transcends in warmth and tenderness the most intimate of earthly loves and it is infinitely more glowing and enduring, for it combines in its nature the masculine and feminine

qualities. The soul seeks the Beloved and at the same time surrenders. Only when such a bond is formed are we able to comprehend our Lord's words: "I and my Father are one." "Ye in Me and I in you."

As one develops in the spiritual exercise, the mystic beauty of these trysts is unfolded and the true relationship is revealed. The soul does not seek the Beloved crying, "Why?" "When?" "How?" Those are the impetuous demands of childhood, the undeveloped. The soul seeks for union and with that desire granted, it rests; knowing that all needs will be supplied from the fountain of Love.

"Thou art the Life within me,
O Christ, Thou King of Kings;
Thou art Thyself the answer
To all my questionings."

There are times, however, during that communion when the voice of Love speaks so clearly and unmistakably that there can be no question as to its source. It may be a totally different message than the one naturally expected, and it may be upon a subject not considered important, but now revealed as vital. Perhaps the message is to take the hardest way. True friends of the Beloved are quick to discern the truth and are prompt to follow. The true message always carries with it the *inner conviction that it is right*. This is so strong that indecision and uncertainty is banished. Those who continually waver are far from possessing the true message. God does not speak in uncertain terms nor does He fluctuate. Those possessing the true vision do not

find themselves tossed about like a wave of the sea.
(St. James 1:5,6.)

Whenever the message or direction seems contrary to our expectations we can always assure ourselves of its validity by *comparing it with the teachings and methods of Jesus*. No matter how hard it is we should follow it, save only when we find it contrary to His words.

It may be we are called upon to utter a rebuke with a great purpose behind it, leading to the recognition of the true faith on the part of the seeker; it may be an unpleasant task we are bidden to perform that will create animosity against us; it may be a great refusal.

Measure the message with the teachings of Jesus and if they agree go forth with Him on the road to victory!

“I have many things to say and to judge of you; but He that sent Me is true; and I speak to the world those things which I have *heard of Him*.”

Jesus *heard* those things from the Father in the silences and in like manner we, too, may hear the voice and *know* His word and way for us.

THE PRAYER OF FAITH

God is my help in every need;
God does my every hunger feed.
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind and loving, too.
All things I am, can do and be,
Through Christ, the Truth, that is in me.

God is my health, heals me when ill;
God is my strength, and girds my will;
God is my All, I know no fear,
Since God and Love and Truth are here.

The Soul in Action

Practical Mysticism

Lesson III

Our relations with God are not always on the surface. Some attempt the inner union with Him and because they do not succeed at once, in a conscious way, are discouraged and discontinue the effort. To encourage those to whom the way is not clear, I shall try to make the mode of this relationship plainer, although one must realize it cannot be perfectly revealed in human words. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them for they are spiritually discerned."

We know full well the delicate mechanism of the mind and how subtle and intangible are the influences which impress us, solely in a *sub-conscious way*. Yet such influences are very real and as years go on we find the impressions received in this way are permanent and ineffaceable. The inner mind has registered the message though the conscious mind did not realize it at the time. Later, it gives its message of guidance for good or ill to the conscious mind.

If we recognize this delicacy in the two-fold operation of the mind, how infinitely more delicate is the operation of the soul, that invisible Divine life within us, which comes in direct contact with the Divine Life of God. It is but natural to believe that

such messages as it receives, it communicates to that mind nearest,—the inner or sub-conscious mind. And the sub-conscious mind in turn transmits the message to the outer or conscious mind. Thus we may say the sub-conscious mind is the medium of communication between the soul of man and the material or conscious mind of man.

Some have declared the sub-conscious is the soul, but this statement is not well supported. It is with the sub-conscious that we dream, and the soul of man could not be guilty of many foolish and even evil deeds that are executed in dreams. The sub-conscious may also receive messages from the conscious mind and retain them and these messages may be for good or evil. The conscious mind may train the body through the medium of the sub-conscious, so that the body will operate apparently in a mechanical manner. It is the sub-conscious, however, which is supplying the control. The conscious mind may also transmit certain habits to the sub-conscious mind, and these may be so firmly held by that instrument, that they become the hardest habits to break, even though the conscious mind may earnestly desire to be rid of them.

We must therefore consider that the sub-conscious mind does not partake of the character of the soul, but is that inner mental mechanism that is always alert, no matter whether the conscious mind is busy or at rest. Its relation to the soul is that of hand-maiden, for as the soul of man discerns the truth of a matter, the sub-conscious reveals it at times when the conscious mind with all its reason, logic and experi-

ence, is unable to see it, or is thoroughly perplexed. Some call this intuition. In reality it is the message of the soul.

This ability to discern the truth, instinctively, increases as one develops the inner vision. It is nothing more than permitting the soul to function for the benefit and protection, and guidance of the whole man. As we realize this particular function, we will allot to the sub-conscious mind its proper sphere and acknowledge its lofty purpose and set aside periods when it may be permitted development and exercise.

After proper development and practice, the process of transmission of a message from the soul to the conscious mind may become so rapid as to appear like direct communication without use of the sub-conscious. The latter is utilized, however, as is the wire or ether through which the message comes, almost instantaneously. The rapidity is due to the harmony that has been established in the whole man. It was in God's original plan that we should exercise our soul as well as our body in this material world. That was the great secret of the insight (in-seeing) and prophecy of Jesus. His soul was always operating in perfect harmony with His body. He was always able to detect spiritual values and could *always see the Truth*. The development He achieved He promised to His followers with certain conditions.

"If ye continue in my word, then are ye my disciples indeed and ye shall know the Truth, and the Truth shall make you free."

The only organ by which Truth may be discerned is the soul which is in contact with God, who is Perfect Truth. It is the only path by which man may find the way to freedom.

One should not feel that it is necessary to experience any strange or mysterious sensation. Rather it should be approached in a normal, natural way. Along such lines it is likely to grow to highest planes, and may provide at times inner revelations of deepest joy. It should not be exhausting or savor of unreality, but should be refreshing and strengthening. That is the aim of Love.

Love is ever seeking union with love. So God is always seeking to unfold Himself to the soul, and the soul is ever eager to transmit the message to the mind of man. Man must learn to turn from the distractions of the outer world for a short space, that he may listen to what the sub-conscious mind would transmit to him as a message from the soul, and to place his conscious mind in a receptive state so that the message may be registered upon it. When he has learned to do this, he will hear in unmistakable terms the words of God. Not until we establish such communication, can we hear them. This is what Jesus meant when He said to the wise and learned leaders of the temple who were supposed to be God's mouth-pieces to the world:

"He that is of God, heareth God's words. Ye hear them not, because ye are not of God."

CHAPTER IV

Intercessions and Visitations

Persons should not be prayed for at Group Meetings whose names are simply handed in indiscriminately by some friend or relation. It should first be ascertained if the patient is aware that prayers are to be offered for him. It were better that he himself desired them. He should be notified and instructed in the character of the prayers being offered for him and should be helped to a stronger faith by using himself the "Prayer for Faith," daily, or having it read to him. He should also know the hour when a Group is praying for him. In many ways Jesus brought out and strengthened the faith of persons before they could receive the healing power. If a patient does not believe or does not care, prayers may be offered for the awakening of his faith. Hearts of unbelievers in sick beds have often been turned to God as a result of such prayers on the part of a loving band. In such cases the healing of the soul is far more important than the healing of the body and takes first place. The method of Jesus shows this.

Exception is made, of course, in the case of children, or of persons unconscious or of unsound mind. Then it is the *faith of the person making the request* that is to be considered and acted upon.

The Purpose in the Rebukes of Jesus

In this connection we should always bear in mind how Jesus demanded and brought out great faith on the part of mothers and fathers. Their earnest plea to Him to heal their children was not sufficient. Note that in several instances He rebuked parents who came to Him.

No one can question the tender compassion of Jesus, yet he said to the man who was seeking help for his dying son: "Except ye see signs and wonders, ye will not believe." The rebuke of the Canaanite woman was perhaps even more severe: "It is not meet to take the children's bread and give it to dogs." How keen and searching were the words to the father of the demoniac boy: "O faithless and perverse generation! How long shall I suffer you?" And this was during a scene where the apostles themselves were trying to heal by Divine power and were failing.

We cannot comprehend these rebukes until we recognize that *Jesus had a purpose in uttering them*—a purpose in meeting a very heartfelt appeal with a rebuff. Something more was needed than a parental desire to have a child's health restored, its life spared. Mothers and fathers then, as now, were willing to pay any price, were willing to try any doctor, seek out any healer.

That something more, the something higher, that Jesus required, which transcended even their approach to Him as a healer, is the *desire to seek a blessing from the hand of God*, and to *possess the faith* that God *can and will bestow* it by virtue of *His Divine, All Powerful Nature*.

Primarily, it is a personal relationship with God that must be established. This relationship must not be dependent upon signs and wonders as evidence of His attitude toward us. It must rest upon *a recognition of His true nature*; and with that recognition will come the voluntary surrender of our hearts to Him.

The moment a person *recognizes* God as Perfect Love, he cannot question God's desire to express Himself in terms of love, nor conceive that such expression can in any way be limited or partial.

The only limitation on God's abundant blessings is placed there by the weak faith and doubts of man, the timid seeker.

Thus we have the reason why many suppliants for health for themselves or others fail to receive help. They will go to a healer for prayers, and then fail to establish the one relationship necessary for the fulfillment of their desire. Jesus detected this failure even though they came to Him as a Divine healer.

That is the great truth Jesus revealed in those rebukes. Otherwise they are heartless and incomprehensible. With proper understanding, we see that these words and actions do not turn the seeker back, but really open the way to God, and show clearly what is required of us before we can receive those blessings and gifts we desire.

Suggestions in Making Calls

A leader of a Group when asked to call upon a patient, will often find it helpful to notify other mem-

bers of the Group to pray at the time he makes the call. Sometimes it may be found helpful to be accompanied in such calls by another member of the Group. It was one of the methods of Jesus to send His disciples out on healing and preaching missions, two by two.

Instructions for anointing and laying on of hands are reproduced in a final chapter of this book.* What is given there, however, is to be regarded more *as a guide* than a rigid formula from which no deviation may be made.

Variety in Healing Methods

The principle should always be kept in mind that Jesus did not confine Himself to any one form of healing. In making a call, therefore, the leader should always pray earnestly for guidance as to the manner in which the ministry is to be exercised. If he is spiritually alert, he will be able to discern readily the special need of the patient. Sometimes a conscience must be unburdened before relief, either mental or physical, can be obtained, and this must be handled with tenderness and love.

Illness or nervous conditions of long standing may be the result of misdoing or disobedience of God's natural laws, and oft times no physical relief is found until a mental and spiritual relief has been obtained. Whenever this is the case, and it happens at times in most unexpected quarters, there will be no difficulty in having the patient relieve his mind as soon as the real character of the visit is revealed to

*See also preface to this edition.

him, and this should always be done save where the minister, leader or visitor is intimately acquainted with the patient, and has previously had his full confidence.

Preparation for the Blessing

The character of the visit, therefore, should be explained to him as not consisting merely of a friendly call and a prayer; but as a *definite appeal to Jesus to be present* and to grant the use of His Name, His power with the Father, for the healing of His child. When it is shown that in order to ask this of Him, we ought to cast out from our hearts and minds those things which might have been or still are displeasing to Him, there will invariably be a prompt response on the part of the patient, who cannot fail to see the simple reasonableness of this condition required. Oft-times it results in a perfect unburdening of the mind, which has long been stubbornly resisted, and produces the transformation of a soul, and marks the immediate beginning of a rapid return to perfect health and peace. Where a response is not immediate, the instruction is so appealing in its truth that it often brings the *desired compliance* with the condition *at a second visit*.

It is needless to say that in such instances a leader should be alone with the patient, and where that leader is a minister, the granting of absolution and the assurance of God's full pardon constitutes a double portion of comfort and refreshment to the soul.

The Value of Mind Relief

Those who ask for healing treatment in many of the new cults do not hesitate to disclose their faults and many evil thoughts. I believe this form of confession to a trusted, sympathetic person to be one of the secrets of many cures. *The therapeutic value of a quiet, peaceful mind, relieved of burdens, is too thoroughly recognized to require special exposition.*

I do not know of a single instance when the confession of a patient has proved harmful in the least degree. On the contrary, in the vast majority of cases, it has proved very beneficial, physically and mentally, recovery seeming to start from this point. The prejudice that has arisen against sacramental confession, while one is in good health, and the lethargy of so many churches on the subject, is pitiful, when we consider the question from the point of view of therapeutics alone. *The fact that some person may treat this carelessly, or give it the character of a conventional religious habit, does not warrant us in discarding it.* Laymen and women healers use this element of confession of sin and evil with excellent results, while the Church, in many places, permits the sacred gift to lie dormant—the gift committed to her by Her Lord as one of the greatest revelations of God's love for man, provided for his physical as well as his spiritual health and happiness.

Even where no mortal sin exists, it is well to keep this point in mind in all healing visits, and to suggest to patients the fact that as they are calling upon Jesus for His help, and asking Him to come to them with His Purity, Power and Love, they should cast out

from their hearts all thoughts that would obstruct His entrance; all memories which would mar His dwelling place in the heart.

The Reality of the Power

In like manner, every patient should be reminded of the character of the service, as demonstrating the *reality of the power* that is to be drawn upon. Often a patient must have doubts and fears dispelled and a real faith awakened, before a prayer for healing will be of avail. Many Christians of long standing will still be found who cling to the idea of the conditional form of praying for health: "If it be God's will." As He is perfect Love, He could have no other character than to desire the health of those who truly believe in Him. *To know Him is to know this.* So also, it will be necessary to assist a patient in overcoming fears and doubts. "Perfect love casteth out fear."

Therefore visitors should always bear these two points in mind in all visits:

First: The preparation of the heart and mind for the Guest that is to be bidden, and from whom so much is to be asked.

Second: The casting away of all doubts and fears, and the strengthening of the faith to the point that will make the visitation very real. It is because of this that a prayer for increased faith on the part of all present should always be offered before the prayer for healing, or before anointing.

Personal Consecration

The leader should always make a silent act of personal consecration just before the prayer for heal-

ing, and realize that he is acting as *God's instrument*, and taking the visible place of Jesus, as he lays hands upon the patient and asks for healing, through the power of the Sacred Name, *Jesus of Nazareth*. The prayer for healing should be memorized and offered very slowly, with such additional phrases as may be required to suit the special need.

Dwell on the Power of Love

At the close of the prayer, the hands should remain upon the patient for a few minutes in silence, during which the thoughts should *not* be upon the suffering of the patient, but upon the *fullness* and *unlimited power of GOD'S LOVE*, pouring out to His children who turn to Him in faith. The more completely one is able to fill himself with this great truth, the more able will he be to transmit it to the patient. The hands should be withdrawn as the Lord's Prayer is begun. The visit then is closed with the Grace and a short silence.

The Nazarene Blessing

At the close of the silence the following blessing may be said: May God bless you with a loving sense of His near Presence, to guide you, to strengthen and to protect you now and forevermore. Amen.

The anointing office should be used only when it is particularly requested by a patient, who understands its Apostolic character, and who will gladly prepare for it. The office should be kept free from extreme formality and may be abbreviated, as circumstances require. Only those deeply in sympathy with this ministry should be present.

Indeed, a most important factor in all sick calls is to arrange that *only those who believe in healing by prayer* be permitted to remain in the room while prayers are being offered.

It is particularly advised that nurses and physicians be given the literature of the Society. When a physician or a nurse is found who is in sympathy with the work, the healing ministry is greatly advanced. Many such are now working in deepest sympathy with it, having recognized its value, not only as a power which has contributed much to their plan, but at times, a power, without which they could have made no progress at all. Many of our testimonies show that it is not uncommon for a physician to acknowledge that prayer, through faith in God, had accomplished what he had been unable to do, and what he believed nothing else could do.

Healing for One's Self

Self-healing should be one of the most natural developments in the life of every member of the Society of the Nazarene. Many minor ills will disappear and many serious attacks of illness will be prevented as members perfect themselves in their ability to create a union with God and to tap at once the source of the healing power of the Christ within. A person should learn to prepare himself just as he would prepare a person for whom he is going to pray. He should cleanse his heart and mind and if he has been faithful in the daily practice of the Silence, he will find the method natural and normal and the result correspondingly more rapid. This

treatment of himself should be accomplished after he has placed himself in the Presence of God, and he should concentrate upon the Love of God and the Power of Christ in his heart, more than upon his attack. As he opens his heart for the entrance and outpourings of Perfect Love, he will realize that disease and pain must be banished before this Divine Power. Should there be no success, then a healer or minister should be sent for and anointing or laying on of hands requested.

Members of the Society must not feel discouraged if they are not successful with themselves at the start, or seem to fall short of the standard here set forth. The work has been neglected for so many centuries that it is hard to overcome old conventions, even within ourselves. Many, although no longer really believing in drugs, will instinctively reach out for the old familiar remedy. We must learn to be as patient with ourselves as we are with others, and gradually rise to higher planes and higher powers. With some this is easier than with others, for the latter often have a much more deadly atmosphere of unbelief around them in their homes, and are consequently unable, at first, to exercise their faith for their own healing.

The Use of Intercessions

Therefore, it should never be considered an element of weakness or failure to ask for intercessions or laying on of hands for one's self. Companionship constitutes one of the normal and most helpful elements in human life. Christianity is the highest form of this companionship. Jesus said:

“As my Father hath loved me, so have I loved you. Continue ye in my love.”

It is, therefore, normal and right that we should seek the companionship and spiritual strength of those who continue in His love and who, because of their faith, are enabled to assist us in partaking of the blessings of that Love.

Jesus recognized the added value of two or three agreeing in prayer, and the fact that the practice was common in apostolic days, when the faith of believers illuminated the world, should be sufficient inspiration for us who, like them, are endeavoring to be companions of the Nazarene.

Intercessions—General and Local

Until Groups and Guilds of the Nazarene began to be formed practically all the intercessions were sent to the Director at the home of the Society. These were held daily by him and members near him. As certain cases did not respond they were sent out to other members on intercession lists. Each week brought also many reports for Thanksgiving. As Guilds are formed it is expected that they will take care of *all their local patients* by visitation and intercession.

Exceptional cases may be sent to the Director with a request for General Intercession, but where a Group is well organized this will not often be necessary. Where Groups are not organized the Director will continue to accept and hold General Intercessions. He will in turn send out to Guilds requests for Intercessions for New Guilds, New Work, and for the Guidance of Members.

The Power of Union

Each member should bear in mind that he is not only strengthened by fellowship with the local Guild and the knowledge of their sympathy and prayers, but that he is part of a band of faithful men and women, encircling the world, who, in praying the Prayer for the Society of the Nazarene each day, are including him, and that he receives a portion of this volume of active Love and Power in proportion to his receptivity and faith. Many men and women have written of the wonderful change that came over their entire life within a few days after they became members of the Society of the Nazarene. When one realizes that they have suddenly been included in hundreds of faithful prayers, the cause of their experience is not difficult to discern.

As our members reach from coast to coast, from extreme northern Canada far into South America; are found in Honolulu, and in China, and so on around to England, it is an inspiration to know that even while we sleep others are praying for us and that practically during every hour of the twenty-four, the Prayers of the Society are being offered in unbroken strain. What a band of love is this with which the world has been girdled, and what an inspiration it is to be a part of that Living Band of Love!

The Secret of Healing

As has been stated, the true secret of healing according to the model of Jesus is faith. Consequently in the intercessions and visitations, the greatest help will be given in proportion to the faith *we may inspire*

upon the part of the seeker. A strong faith on our part is required, not so much that we may be successful healers or intercessors, but that we may be successful in awakening a *like* faith on the part of those we would help.

When this is accomplished, the battle is won and the person is lifted into union with God and is able to appropriate the power of Christ's healing presence.

Patients have frequently reported that they began to improve immediately after they had sent a telegram for prayers, when they knew the telegram had not yet reached its destination. The reason is plain. Sufficient faith had been exercised to bring them to the point of asking persons to help them receive God's healing gift. For this reason the stress should always be laid upon the fact that it is faith in God's power that is required and *not the special ability of any one healer, man or woman, or any one form of healing.*

The true character of the true healer will not be in his ability to heal, but in his ability to awaken faith as Jesus did, and to prepare the soul for healing, as Jesus did, so that the true character of God's nature and Power and Love may be unmistakably revealed.

Work Among Children

The members of the Society who are interested in the religious education of children should use every opportunity to interest their little friends in the Junior Branch. This may be accomplished easily by those who are teachers. Special effort should be made, therefore, to bring the subject to the attention

of instructors and superintendents of Sunday Schools, and provide them with leaflets of the Junior Branch. Members of the Junior Branch over twelve years of age may be invited to Group Meetings. They are advanced to full associate membership in the Society at the age of sixteen years.

PART II

Topics for Study

The following outlines are offered as suggestions, not only for addresses where there are regular leaders of a group, but for discussion and study among members. One doesn't realize how many obstacles there are to overcome in the practice of the ministry and in its restoration. Some of these obstacles are within and some are without. Difficulties of either nature should not be avoided or passed over, but bravely faced and vanquished. Otherwise faith goes limping forward, and often fails when emergency arises.

CHAPTER I

The Character of the Work

Every Group member should recognize at the beginning that the meetings are not to be regarded as merely a quiet time, but a period of energetic mental and spiritual activity.

Many people do not know the true character of prayer until they have recognized in it the most important kind of *real work*.

Prayer is not merely kneeling on one's knees, closing one's eyes and uttering petitions. Those are the outward signs. The great WORK must take place inside and should be as regular and as genuine as any other form of work by means of which we expect to accomplish some definite end.

The fact that it is an invisible work should not detract from its reality. The messages speeding back and forth around the earth, without wires, are quite invisible, yet no one for a moment doubts their reality.

To endow this work of ours, therefore, with a sense of reality, one must recognize in himself a spiritual "sending instrument," as well as a "receiving instrument" all in tune with a Divine Source. Thus he is enabled to draw upon this Divine force and disseminate it to others as truly as invisible messages are picked up by wireless operators and transmitted in plain terms. A person who has had experience in this kind of work, no longer questions its reality, but recognizes it as a great practical fact. It is demonstrable in his life as the fact of the wireless is to the radio operator.*

All prayer life is transformed the moment this fact is actually realized. Prayer no longer is given a place as a conventional habit, but assumes the character of a magnificent spiritual attainment. It soon becomes a fascinating activity, which one

*(NOTE.—Bishop Brent, of Buffalo, N. Y., calls this phenomena the Spiritual Science of the Radio. Archbishop DuVernet, of Prince Rupert, B. C., calls it "Radio-Mind."—A. J. G. B.)

enjoys as truly as one enjoys a pleasurable and successful work, which produces such things as make for the happiness and welfare of others.

In entering upon the work of prayer, one then is enabled to place himself in God's realm and to *know* that he is being played upon by Divine forces, which, in proportion to his capacity to receive, he in turn may radiate to others.

The Secret of Victory

God's way of reaching men and women is through those who have faith in Him. We do not accomplish His will until we set this faith of ours to work. We may receive guidance to do many things in a material way, but the greatest work will be performed in prayer, *invisibly*. It is through this unseen force that hearts are opened, strength obtained, and guidance given, and power imparted. It is on this unseen field that the great battles are won. That is the place from which valiant warriors emerge, *conquerors already*, in the face of what seem to be overwhelming odds.

The work of healing in hopeless cases, the victory over long standing evils, which are then performed and at which the world marvels, are not really the great works after all. They are only the *results* of the GREAT WORK performed on the knees in the silence, by virtue of which the *VISIBLE ACTS are made possible*.

In proportion as we grow to recognize in our prayer time a period of spiritual activity—a real work in close harmony with God's plan—so we shall

grow to have less concern with regard to the results of our visible ministry. We shall go forth with a confidence not otherwise obtained. Doubts and fears will have no place *even in the face of apparent delay*, for our real work will have been done.

We hear much of the joy of the man who loves his work. The work to which we set ourselves in the Group Meetings should be the most joyous in all the world. It should impart a keener pleasure than any other activity. For it is a work in the spiritual Kingdom *with* and *for* God, and imparts to man the greatest blessings he can receive in this life. We can say with Jesus, "I work the works *of Him* that sent Me."

CHAPTER II

The Importance of the Work

Unless we recognize the vast importance of the work we are undertaking, we shall fail to sense the true character of the Group Meeting. It is a special time we have surrendered to God. The appointment is with Jesus and the work is His, and in it we are having a share. Nothing short of an unusual emergency should keep us from the meeting. Generous souls always rejoice in doing a work where they know they are needed. *He needs us*, because He has left this work not to angels, but *in human hands*, and His children need us. He is depending upon us to carry this food to them, to demonstrate His love and power, which they have not yet found.

Is anything more important than this?

It will not interfere with our daily work, our business or home life, but it will have a very wonderful effect upon all our activities, for it will smooth out of them many of their problems and annoyances. Forgetfulness of our spiritual relationship is that which makes the day's work drag, and home life unpleasant. When we are alive to our responsibility to *demonstrate our sonship* we see all things with clearer eyes and we prosper and grow happier accordingly. It is because we have placed God's work first. Until we do this we have not fully related ourselves to Him.

The average Christian has too long reluctantly spared Him an hour and a half on Sunday morning, with perhaps a few hurried moments of make-believe prayer at night. Nothing has come from it and so the average Christian has little use for Church, and is sure God doesn't answer prayer, because "he has tried it." God was second, third, fourth or fifth—according to the number of his ambitions and other attractions. He thought he was giving God a place, perhaps a proper one in comparison with the importance of his affairs, but he could not find God in the place he had assigned to Him, for God does not take even second place.

He cannot be put in a pigeon hole or assigned to part of one day a week. He must have the whole desk and every day must be recognized as His.

Until God has been given first place, He does not exist in the life of the individual, as far as the individual himself is concerned. Man cannot relate himself to the great power of God, until he has given Him first place and considered all else of secondary importance. With most people He is like a great engine, running in neutral. All of its splendid power is ready, but it takes the proper lever to communicate that power to the boat or car. Nothing could be more important than the knowledge of *how* that power may be appropriated. That power is Divine Life and Love, and makes all things new.

As man becomes conscious of the *power of God* within him he is able to *demonstrate that power and love to others*.

Consider the real importance of all this!

It is the very secret of relationship with God. We should try to make it very clear to others. We cannot do this until it is very clear to us. If any one person or thing looms up in our lives as more important, Jesus says to us: "One thing thou lackest."

CHAPTER III

The Preparation for the Work

In carrying on a real work of this nature, members should recognize at the start that they are likely to encounter obstacles from quarters where they are least expected. To be forewarned is to be saved from discouragement. Consequently we should give attention to the *study* of our subject so that we may be prepared to exercise our intelligence to the fullest in the problems that may confront us.

The unexpected sources are found to be among church members of long standing. How often the lives of many regular church-goers are obviously unrelated to the simple teachings of Jesus and have no participation in the blessings He claimed His disciples would receive. The blessings of the Kingdom have been unprovided not because people have not yearned for them but because the faith necessary to receive them was lacking. This lack in turn may be traced to failure on the part of teachers of religion, upon whom Christians have been depending for instruction in the ways of God. Such conditions will be found among many very earnest and devout persons, through no fault of their own. It may be the fault of a traditional, Hebraic theology, faulty training in childhood, which has given rise to strong, deep-seated disappointments in religious leaders; or

theological errors, through the misinterpretation of isolated texts. These represent only a few of the difficulties which will be encountered among many who really desire to accept the healing message of Jesus, but who cannot seem to rid themselves of the conventional teachings of many generations, and which have become so definitely attached to the official doctrines of many of the churches.

Some will be found who place as high a value upon every part of the Old Testament as they do upon the Gospels. Until they can be brought to regard the Old Testament in the light and teachings of Jesus, they cannot be expected to receive the fullness of His message. Even in St. Paul's Epistles there are doctrines which do not harmonize with the teachings of Jesus, and which clearly show a distinct Hebraic tendency, which is natural and which may easily be overlooked. But his Epistles should not be given the same value as the teachings of Jesus and made the basis of Christian doctrines and dogmas. Some of these writings have been accorded an importance sufficiently great to warrant the founding of a new sect. The doctrine of predestination, and that some vessels are created for glory and others for destruction, is one of the instances. Another is St. Paul's belief that his illness was sent by Satan to buffet him, thus giving rise to the belief held by many people that an evil spirit may inflict physical injury upon man. St. Paul was not incapable of slight theological error, but Jesus was.

Jesus the Standard

It is because of these difficulties that members of the Society are requested to read a small portion from one of the Gospels daily. This does not imply that the Bible reading is to be so limited. In fact, the reading of other parts of our Bible is encouraged. But the stress is placed upon the Gospels because we should compare and measure all other parts of the Bible, both New and Old Testament, by the *teachings* and *methods of Jesus*.

The unhappy doctrine that sickness is sent by God as a punishment and that at times He has a purpose in refusing to heal, was fastened upon all the Christian Churches simply because it is implied in some of the Epistles, and more especially in the Epistle to the Hebrews. Many people of the present generation so revolted against this doctrine that they felt they had to leave their Churches in order to get rid of it. They never should have been forced to such an action for the doctrine is distinctly Hebraic in its conception and character, and is not in harmony with any of the teachings of Jesus. On the contrary, He taught and practiced exactly the opposite.

For this reason members should be so saturated with the words and teachings of Jesus that they will be able to answer readily all difficulties and theological problems which are presented to them.

Many of the Churches are beginning to discard these doctrines. In the Episcopal Church the Commission on Prayer Book revision have presented new prayers for the sick and provided for laying-on-of-

hands and anointing, but, for a generation at least, *much theology will have to be unlearned* before *faith* can be *stimulated* to the point where God's blessings may be appropriated. This is a harder task than presenting the faith to one who has never believed and has no theological obstacles, but it is a task which confronts us and one toward which we should set ourselves with all our intelligence, sympathy and infinite patience.

Reasons for Failure

The fact that Church people have for so long a time been trained in exactly the opposite view of God's will for man, furnishes one of the commonest reasons for failure when intercessions or the healing ministry are requested. Many appeals for help come from Christians only as a last resort, and they spring from anxiety and fear. Some think it will operate upon a relative as some mysterious treatment. No element of real faith in God is apparent, nor any knowledge of His inherent character as Perfect Love. When a patient's faith cannot be awakened and he passes on, relatives at once reveal their state of mind by declaring the *death to be the will of God*, irrespective of all the evil and ignorance in evidence to prove the contrary. With the old theology deep-seated in their minds, a real living faith was not possible. In asking for the healing ministry they were just "trying it." Jesus showed many times it couldn't be used that way. A great, true faith is necessary for its operation. Furthermore, it is so delicate that it *cannot be exercised fully and properly in an atmosphere of unbelief*.

This is the sad fact that must be faced. That in many so-called Christian homes where we should look for fertile ground upon which to work, an atmosphere ready, sympathetic and responsive, we find dullness, a barrier, an atmosphere of unbelief. How soon the atmosphere of those homes would be changed, how radiant they would become, if the dwellers there only knew the manifold blessings that would be bestowed. To bring about such changes in Christian homes let us *earnestly* and *intelligently* devote ourselves.

If we aim to be the means of creating an atmosphere of faith in homes, and if the reality of that atmosphere depends upon the faith of the dwellers, how zealous we should be in creating such an atmosphere in our Guild Meetings!

CHAPTER IV

A Vision of Unity

In our various Groups there may be persons representing various denominations. Practically all the denominations are now included in Society membership. But banded together in the simple principles of the Society, their doctrinal differences disappear and they become brothers in Christ actuated by one motive, imbued with one desire,—the realization of the Presence of God and the performance of His will for mankind through the name of Jesus, who, according to their belief, is meeting with them.

Some of our members have expressed themselves in the belief that the unity of Christendom will come about in this way. It is so simple that perhaps it may be the way. At any rate, it makes for unity now for us, and as we see minds of various types throw off the differences that formerly separated them, and unite in a bond of perfect brotherhood, we may glimpse a partial meaning of the words of the Master:

“And there shall be one fold and one shepherd.”

Consecration to the Impossible

The aspiration we set for the atmosphere and character of the Group is high, but it must not, therefore, be considered unattainable. Too many Church members are willing to accept the teachings of Jesus as perfect, but are inclined to regard them as im-

possible of realization. The moment a man says that, or even thinks it, he rejects the Gospel. *The teachings of Jesus are the most practical rudiments of life ever offered to man* and they are not practised because the above fallacy has, by long repetition, become almost a truism.

Jesus consecrated Himself to the task, not only of revealing God in His true nature to the world, but in changing the *current theology of the day, which misrepresented God*. The latter was His hardest task and the same task confronts us. Those who accepted His teachings He likened to the salt of the earth, to a light set upon a hill. Dr. Jones presents an inspiring picture of such a company of people.

“Persons of the blessed life, Christ says, are the saving salt of the earth. They carry their wholesome savor into everything they touch. They do not try to save themselves. They are ready like salt to dissolve and disappear, but, the more they give themselves away, the more antiseptic and preservative they become to the society in which they live. . . . This preservative and saving influence on society depends, however, entirely on the continuance of the *inner quality of life* and it will be certain to cease if ever the salt lose its savor, i.e., if the soul of religion wanes or dies away and only the outer form of it remains.

“But such lives are more than antiseptic and preservative; they are kindling and illuminative. They becomes ‘candles of the Lord.’ Candles emit their light and kindle other candles by burning themselves up and transmitting their flame. When a life is set

on fire, and is radiant with self-consuming love, it will invariably set other lives on fire. Such a person may teach many valuable ideas, he may organize many movements, he may attack many evil customs, but the best thing he will ever do *will be to fuse and kindle other souls with the fire of his passion. His own burning, shining life is always his supreme service.* Such a person will be eager to decrease that his kindling power may increase. He will not care to save himself, or to reap a reward for his service. He may not even know that he is shining, like the early saint who 'wist not that his face did shine.' But for all that, men will see the way by his light and will catch the glory of living because he exhibits it. He can no more be hid than can a hill-top city, or the headlight of a locomotive, or the newly risen sun.

"That is Christ's way of spreading the life of the Kingdom, that is His method of propagating the inner spirit, and of producing a society of blessed people."*

*I commend most earnestly the reading of Dr. Jones' book, "The Inner Life," as it expounds much which this book has to offer. I did not know of it until I was revising this manuscript. His other books, "The World Within" and "Spiritual Energies," should also be read. They are published by Macmillan Co.

PART III

THE FOLLOWING are some Orders of Service, Prayers and Healing Formulas together with a LITANY which will prove useful to the Clergy and others who conduct Healing services. Some of these are specially designed for use in Nazarene Guilds, Healing Prayer Circles and Study Groups as well as for Healing Services and Missions.

They are to be used with discretion, always remembering that "the letter killeth but the Spirit giveth life."

(1) ORDER OF SERVICE FOR PRAYER AND SPIRITUAL HEALING

HYMN.

Hear what our Lord Jesus Christ saith:

"Heal the sick, and say unto them, 'The Kingdom of God is come nigh unto you.' "

"All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

Hear also what St. James saith:

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the Name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Hear also what St. Paul saith:

"Be ye transformed by the renewing of your mind."

“God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.”

Hear also what St. John saith:

“Beloved, I pray above all things that thou mayest prosper and be in health, even as thy soul prospereth.”

Here may be said A PSALM.

After which shall follow

A READING FROM HOLY SCRIPTURE.

ADDRESS.

HYMN.

Then the Minister shall say: “The Lord be with you.”

And the People shall answer: “And with thy spirit.”

Minister: “Let us pray.”

THE LORD’S PRAYER.

Our Father, who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

Then shall be said the following LITANY by the Minister and People.

O Christ, our Saviour, here present with us as we pray:

Graciously hear us, O Lord.

For Thy loving Presence with us, promised to us through all the ages:

We thank Thee, O Lord.

For the power given to us through the Holy Spirit to intercede for Thy weak and suffering children:

We thank Thee, O Lord.

For health of soul and body given in answer to our prayers:

We thank Thee, O Lord.

For the power of Thy Healing Presence to dispel all evil and weakness of body and soul:

We thank Thee, O Lord.

For the gift of Healing given to Thy Church and manifest in Thy members:

We thank Thee, O Lord.

That it may please Thee to unite all Christian people in one bond of faith and love in the unity of the Spirit:

We beseech Thee to hear us, O Lord.

That it may please Thee to revive in greater measure the ministry of healing in Thy Church today:

We beseech Thee to hear us, O Lord.

That those whom Thou callest to Thy healing ministry may consecrate themselves wholly to Thee in this blessed work:

We beseech Thee to hear us, O Lord.

That it may please Thee to bless all who minister to the sick and suffering, and to give them loving hearts and healing hands:

We beseech Thee to hear us, O Lord.

Jesus, Emmanuel, God with us:

Hear us and answer us, O Lord.

(The Minister or Leader will select from the following Prayers whichever ones he considers most appropriate for the occasion.)

The Prayers are numbered in order that the leader may thus announce them when desirable in a Group meeting.

1. For Faith

O Lord Jesus, who saidst unto those who implored Thine aid and whose hope was stayed on Thee alone, "According to thy faith so be it unto thee"; grant us grace to place our trust so fully in Thee that we, likewise, may experience the fruition of Thy blessed assurance. Strengthen Thou our faith: fortify it where it is weak, so that it may be perfected and worthy of Thee, O Saviour, who ever livest to make intercession for us with the Father, world without end. Amen.

2. For Health and Healing

Almighty God, who art the only source of health and healing, the spirit of calm and the central peace of the universe; grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us perfect confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy protecting care, that knowing ourselves fenced about by Thy loving omnipotence, we may permit Thee to give us health and strength and peace; through Jesus Christ our Lord. Amen.

3. For the Workers

O Lord, the Healer of all diseases, who didst charge Thy Church to carry on Thy saving work,

not by the preaching of the Gospel alone, but also by the healing of the sick; bless all whom Thou hast called to be fellow laborers with Thee in this ministry; give unto them health of body and of soul; grant that they may exercise their ministry in entire dependence upon Thee, under Thy sanction and for Thy glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

4. For a Joyful Religion

Almighty God, at whose right hand are pleasures for evermore; we pray Thee to make our religion one of joy and brightness. Dispel from our minds all doubt and gloom that as Thy redeemed and forgiven children we may evermore rejoice. Grant that day by day our lips may be singing Thy praises, and our hearts be gladdened in holy anticipation of that peace of Thine that passeth understanding; through Jesus Christ our Lord. Amen.

5. For Personal Faith

Blessed Lord, who hast promised never to leave nor forsake Thy servant, I am not worthy so much as to touch the hem of Thy garment. Only do Thou hear me and have pity upon me. Strengthen and confirm my faith in Thee, that I may take Thee at Thy word and accept Thy gracious promise, "Whatsoever ye shall ask in My Name, that will I do." Lord, I believe; help Thou mine unbelief, I ask for Thy mercy's sake. Amen.

6. For Physicians and Nurses

Almighty God, who didst call Thy servants, St. Luke and St. Barnabas, to follow the steps of Thy

Blessed Son in ministering to the sick and suffering; grant to all physicians, nurses, and others who care for the sick, that by gentleness and love, faithfulness and patience, they may help and heal Thine afflicted children both in body and soul. Support them in their work; imbue them with wisdom and skill; give them sympathy for one another; deliver them from all temptation; and at last bring them to Thy rest and peace; through Jesus Christ our Lord. Amen.

The Minister may use other prayers or may say:

Let us pray in silence for little children . . .
the aged . . . those troubled in mind or spirit
. . . , etc.

7. Thanksgiving for Healing

O God, whose mercies are without number, and the treasure of whose goodness is infinite; we give Thee hearty thanks for the blessings which Thou hast bestowed upon Thy servant; and we humbly beseech Thee that, as Thou hast granted that for which we prayed, so Thou wouldst continue Thy goodness towards us, and prepare us by Thy blessings in this life for the enjoyment of eternal happiness in the life to come. Through Jesus Christ our Lord. Amen.

8. For the Society of the Nazarene

O Lord Jesus, who in Thy divine compassion didst minister to the bodily ills of man and didst bestow upon Thy disciples the gift of healing through the power of Thy Sacred Name, grant, we beseech Thee, increase of faith and purity of life to all those who are called to serve Thee in the Society of the

Nazarene. Endue them with perseverance and so guide them by Thy blessed spirit in their ministry of intercession and healing, that they may bring many souls into union with Thee, O Saviour of the world, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

9. For the Sacred Name

O God, who hast made that most glorious Name of Thy Son, Jesus Christ of Nazareth, ineffably sweet and full of deepest love unto Thy faithful ones, and victorious in overcoming all the power of evil; mercifully grant that all who devoutly venerate this Name upon earth may reap the fulness of Thy power, the sweetness of Thy consolation in this life and in the life beyond, continued joy with Thee; through the same Jesus Christ our Lord. Amen.

10. Thanksgiving for Our Founder

Almighty and everliving God, we yield unto Thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all Thy saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations.

Especially do we bless Thy Name for the life and example of the Founder of the Society of the Nazarene, whose witness and teaching concerning the Ministry of Healing have been so abundantly blessed to the alleviation of suffering, both of body and soul to Thy people. May the inspiration of his example urge us on to greater consecration and service to the glory of Thy Holy Name, through Jesus Christ our Lord. Amen.

11. Healing Prayer for Intercession

O most gracious and loving Father, purify our souls from everything that may hide Thee from us. Let us feel Thy quickening power flowing through us, building us up into strength and sweetness. Consecrate our talents, our time and our thoughts to Thy holy service. Strengthen us in body and in spirit that we may become living channels of Thy truth and Thy love. Help us to realize that Thou art present with us at all times and in all places so that we may with perfect faith entrust ourselves and all that are dear to us to Thy never-failing care, through Jesus Christ our Lord. Amen.

(This prayer is used daily at Headquarters.)

12. Prayer for the Presence of Christ

O Living Christ, make us conscious now of Thy healing nearness. Touch our eyes that we may see Thee; open our ears that we may hear Thy voice; enter our hearts that we may know Thy love. Over-shadow our souls and bodies with Thy presence, that we may partake of Thy Strength, Thy Love and Thy Healing Life. Amen.

O God, who has prepared for those who love Thee such good things as pass man's understanding; pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises which exceed all that we can desire; through Jesus Christ our Lord. Amen.

13. The Nazarene Blessing

May God bless us with a loving sense of His near Presence, to guide us, to strengthen us and to protect us, now and forevermore. Amen.

14. Memorial Prayer for the Nazarene House

O God, the Holy Ghost, who didst endow with special gifts Thy faithful servant our Beloved Founder, and drawing him into ever closer union with Thyself didst vouchsafe unto him a glorious vision of Thy Will for the world. Grant, we beseech Thee, that we who have come into this blessed heritage as members of the Society of the Nazarene, may be Thy instruments in opening the way for the realization of our Founder's vision of a Nazarene House, whereby many may find inspiration and healing both in body and soul. Wilt Thou prepare those whom Thou art calling to this work, increase in them courage and faith to overcome all difficulties and a right judgment in all things through the power of Thy indwelling Spirit.

May the intercessions of our Beloved Founder assist us, and may we all be united in the mystical communion of Saints, and finally be brought with them into those everlasting habitations whither our Saviour Christ is gone before, where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth ever one God, world without end. Amen.

(NOTE.—As we go to press with this third edition, this Prayer for the Nazarene House has only been used for two months; yet it has already been wonderfully answered, \$15,000 having been pledged for the new Nazarene House, out of the \$50,000 required.—A. J. G. B.)

(2) SHORT FORMS FOR ANOINTING AND LAYING-ON OF HANDS.

If ANOINTING be used, the following FORM OF BLESSING shall be said by the Priest:

O Almighty God, who hast taught us by Thy holy Apostle, St. James, to anoint the sick with oil that they may attain their bodily health, and the forgiveness of their sins, bless and sanctify, we beseech Thee, this oil; grant that those who shall be anointed therewith may be delivered from all pains, troubles, and diseases of body, mind, and spirit, and from all the snares, temptations, and assaults of the powers of darkness, through our Lord Jesus Christ, who with Thee and the Holy Ghost liveth and reigneth ever one God, world without end. Amen.

The Minister, anointing each sick person upon the forehead and making the sign of the Cross, may say:

In the Name of Jesus, I anoint thee for healing in body, mind and spirit. Amen.

If there be LAYING ON OF HANDS for healing, the following form may be used:

In the Name of Jesus, I lay my hands on thee for healing in body, mind, and spirit. Amen.

After the Anointing or Laying on of Hands the following BLESSING may be used:

The Lord bless the work of healing begun in thee this day and bring it to completion in thy body, mind, and spirit; and the blessing of God Almighty, Father, Son, and Holy Spirit, be upon thee and remain with thee always. Amen.

At the conclusion of the Service, the Minister may use PRAYERS and a BENEDICTION at his discretion.

(3) MEDITATIONS.

A Preparatory Prayer

Our Father, I pray that I may live each day in constant recollection of my true relation, as an individual, to Thee. May my conscious mind perceive that Thy Life, Thy Spirit, Thy Thoughts, are within me, and that Thou art seeking to realize Thyself, and to manifest Thy Love through me. May my mind be a pure dwelling place for Thy Spirit, and my thoughts only such as will heal and bless. May I remember that unrighteous anger or unbrotherliness shown to others thwarts Thy divine purpose and grieves Thy Holy Spirit. May my highest aim each day be to manifest God and to add to the happiness of the world, and may I rise every day into a higher consciousness of Thy Life and Love, through Jesus Christ our Lord. Amen.

Texts for Meditation

(Suggested for individual use while waiting for spiritual healing.)

Be still and know that I am God. Ps. 46:10.

My presence shall go with thee, and I will give thee rest. Ex. 33:14.

The time of refreshing shall come from the presence of the Lord. Acts 3:19.

Thou wilt keep him in perfect peace whose mind is stayed on Thee. Is. 26:3.

The eternal God is thy dwelling place, and underneath are the everlasting arms. Deut. 33:27.

In Him we live and move and have our being. Acts 17:28.

Your life is hid with Christ in God. Col. 3:3.

I am the Bread of Life. St. John 6:35.

I can do all things through Christ who strengtheneth me. Phil. 4:13.

Lo, I am with you always, even unto the end of the world. St. Matt. 28:20.

For their sakes I sanctify Myself. St. John 17:19.

The Kingdom of God is within you. St. Luke 17:21.

God is a Spirit: and they that worship Him must worship Him in spirit and in truth. St. John 4:24.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? I Cor. 3:16.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Gal. 5:22-23.

In quietness and confidence shall be your strength. Is. 30:15.

Men ought always to pray and not to faint. St. Luke 18:1.

Wait for the Lord. Be strong and let thy heart take courage: yea, wait thou for the Lord. Ps. 27:14.

Speak, Lord; for Thy servant heareth. I Sam. 3:9.

Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and

that He is a rewarder of them that diligently seek Him. Heb. 11:6.

(4) HEALING AFFIRMATIONS AND HEALING FORMULAS.

I. USED BY JESUS HIMSELF.

“Son (or Daughter), thy sins be forgiven thee!”

“Arise, take up thy bed and walk!”

“According to thy faith, so be it unto thee!”

“Hold thy peace and come out of him!” (In rebuking an evil agency in the patient.)

“Daughter (or Son), thy faith hath made thee whole; go in peace and be whole of thy plague!”

“Damsel, I say unto thee, Arise!”

Jesus said, “Be of good cheer, IT IS I, be not afraid.”

“Ephphatha, that is, Be opened!” (To the deaf.)

Jesus: “If thou canst believe, ALL THINGS ARE POSSIBLE to him that believeth.”

The Father of the Demoniac Child: “Lord, I believe; help thou mine unbelief.”

“Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him!” (To deaf or dumb.)

“Go thy way, thy faith hath made thee whole.”

“*Whatsoever* things ye desire when ye pray, believe that ye have received them and ye shall have them.”

“When ye stand praying, forgive, if ye have ought against any.”

“I came not to call the righteous but sinners to repentance.”

“They that are whole need not a physician, but they that are sick.”

(These are for those who think they are “not good enough” to be healed.)

“Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee.”

“Rise up and stand forth in the midst.”

“Stretch forth thine hand!” (To the man with the withered hand.)

“I thank Thee, O Father, Lord of Heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. . . . All things are delivered unto Me of my Father, and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him.”

“*Ask* and it shall be given you; *Seek* and ye shall find; *Knock* and it shall be opened unto you.”

“*WILT THOU* be made whole?”

NOTE.—These formulas may be used, as Jesus used them, (1) to arouse faith in the patient, and (2) to speak the word of Divine Authority and assurance, which is “The Word of Healing.”

II. USED BY THE APOSTLES.

(By St. Peter to the cripple at the Beautiful gate of the Temple): “*In the Name of Jesus Christ of Nazareth, rise up and walk!*” Acts 3:6.

“Grant unto Thy servants that with all boldness they may speak Thy word, *by stretching forth Thine hand to heal*; and that signs and wonders may be done by the Name of Thy Holy Child JESUS.” Acts 4:29-30.

“God anointed *Jesus of Nazareth* with the Holy Ghost and with power, Who went about doing good, and healing all that were oppressed of the devil; for God was with Him.” Acts 10:38. (St. Peter to Cornelius.)

“Be it known unto you all . . . that *by the Name of Jesus Christ of Nazareth*, . . . Whom God raised from the dead, even by Him doth this man stand here before you whole.” Acts 4:10.

“Paul, stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, *Stand upright on thy feet!* And he leaped and walked.” Acts 14:9-10. (St. Paul to the impotent cripple.)

“Paul, being grieved, turned and said to the spirit, *I command thee in the Name of Jesus Christ to come out of her!* And he came out the same hour.”

Acts 16:18. (St. Paul to the girl with the spirit of divination.)

“Believe on the Lord Jesus Christ, and thou shalt be saved and thy house!” (Acts 16:31. (St. Paul to the Philippian jailer.)

He is not far from every one of us; for *in Him we live and move and have our being.*” (Acts 17:27-28. (St. Paul at Athens.)

III. USED IN MODERN TIMES.

“The Sun of Righteousness is rising with healing in its wings, and we say to each one of you, Arise and be healed for your light is come! You already feel Christ’s healing power and you will advance from strength to strength until every one of you appears in Christ’s kingdom of perfect health of body, soul, and spirit, with thankfulness in your hearts and praise on your lips to the Forgiver of sins and the Healer of infirmities. We say this to you in the Name of Jesus Christ of Nazareth, and in His Name we lay our hands on you. Amen.” (Sir William Willcocks.)

AFTER THE LAYING ON OF HANDS, the following BLESSING may be used:

The Lord bless the work of healing begun in thee this day and bring it to completion in thy body, mind and spirit; and the blessing of God Almighty, Father, Son and Holy Spirit, be upon thee and remain with thee always. Amen.

(In Sacramental Healing):

We that are refreshed by Thy heavenly benediction beseech Thee, O Lord, that the healing power of

Thy Sacrament may be profitable to both our bodies and souls. Amen. (Sarum Missal.)

LORD JESUS CHRIST, our Saviour and Redeemer, hear us when we pray to Thee for our sick *brother*.....that Thy Holy Eucharist may avail for the preservation of *his* soul and body, and for *his* attainment of eternal life, who livest and reignest with the Father and the Holy Spirit, ever one God. Amen. (12th century.)

Our Lord Jesus Christ be near thee to defend thee, within thee to refresh thee, around thee to preserve thee, before thee to guide thee, behind thee to justify thee, above thee to bless thee, who liveth and reigneth with the Father and the Holy Spirit, ever one God. Amen. (10th century.)

“*Heal* me, O Lord, and I shall be healed; save me and I shall be saved, for Thou art my praise.”

A Prayer for Blessing on the Physician

(To be used by the Patient)

O most Blessed and Eternal Jesus, Thou who art the Great Physician of our souls, and the Sun of Righteousness arising with healing in thy wings; to Thee is given by Thy heavenly Father the government of all the world, and Thou disposest every great and little accident to Thy Father's honour, and to the good and comfort of them that love and serve Thee. Be pleased to bless the ministry of Thy servant in order to my ease and health, direct his judgment and bless the medicines, that so I may feel the blessing and loving kindness of the Lord in the easing of my pain and the restoration of my health.

And grant, O Lord, that being restored to the society of the living, and to Thy solemn assemblies, I may praise Thee and Thy goodness secretly among the faithful, and in the congregation of Thy redeemed ones here in the outer courts of the Lord, and hereafter in Thy Eternal Temple for ever. Amen.

A Treatment

(By a Member of the Society)

Speaking in the Name and in the Presence of *Jesus Christ of Nazareth*, we tell you that our heavenly Father has heard our prayer and yours; and Jesus Christ, who is present with us now, is laying His hand on your head . . . (a moment's silence) . . . You have been anxious about your troubles, but from now on you will not be anxious. You will be rid of your anxiety.

You are already better, and tomorrow you will be better than today, and the day after tomorrow than tomorrow, until you are perfectly cured. You will always remember Christ's words that it is with us according to our faith; and you will be cheerful and full of faith and a source of help and encouragement to others.

You will engrave this faith and hope on your heart by saying always and especially when you are about to go to sleep at night and when you wake up in the morning, "Jesus Christ is healing me. I am better." You will say this again and again, deliberately and slowly, full of faith and reverence, until it gets clean possession of you.

You will say these words full of faith and assurance, because Jesus Christ has told us to have the faith of little children.

You will never forget that your heavenly Father loves you, and that the hands of Jesus Christ have been laid on your head as they were laid of old on the heads of those whom He healed.

“The Eternal God is thy Refuge and underneath are the Everlasting Arms.” Deut. 33:27.

(Sir William Willcocks.)

Remember the Divine Simplicity of the Methods of Jesus.

For example:

(1) When He invited the laboring and heavy-laden to come to Him:

“I thank Thee, Father, Lord of Heaven and Earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes.” Matt. 11:25.

(2) When He was on the point of raising Lazarus:

“Father, I thank Thee that Thou heardest Me.” John 11:41.

These were both in keeping with His saying:

“All things whatsoever ye desire when ye pray, Believe that ye have received them, and ye shall have them.” Mark 11:24.

For Members Who are Advancing

As we become more expert in prayer, the natural and wholesome tendency is to affirm rather than to

implore—to give thanks for what we have realized of God's blessed Will for us, instead of repeating perfunctorily the same old petition day after day and month after month.

The Lord's Prayer is an excellent example of this. We pray "Thy Kingdom come"; but we help towards the realization of this prayer by adding, "For Thine is the Kingdom." We pray "Forgive us our trespasses"; but we help answer the prayer and we ourselves fulfil the necessary conditions for its answer by adding, "*as we are forgiving* those who trespass against us."

Sir William Willcocks, our member in Egypt, whom we have come to regard as an expert in the art of Prayer and who has sent us many beautifully worded petitions which have greatly helped our members, sends us the following "revised versions" of familiar Nazarene prayers. They are revised by simply introducing the affirmative note instead of that of request or petition. Many of our members will prefer this "revised version" of some familiar prayers:

For the Society of the Nazarene

O Lord Jesus, who in Thy divine compassion didst minister to the bodily ills of man and didst bestow upon Thy disciples the gift of healing through the power of Thy Sacred Name, we thank Thee for the increase of faith and purity of life given to all those who have been called to serve Thee in the Society of the Nazarene. Thou hast endued them with perseverance and so guided them by Thy Blessed Spirit in their ministry of intercession and healing

that they are bringing many souls into union with Thee, O Saviour of the world, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

For Faith

O Lord Jesus, who saidst unto those who implored Thine aid and whose hope was stayed on Thee alone, "According to thy faith, so be it unto thee," we thank Thee that Thou hast granted us grace to place our trust so fully in Thee, that we, likewise, are experiencing the fruition of Thy blessed assurance. Thou hast strengthened our faith, Thou hast fortified it where it was weak, so that we are being perfected and made worthy of Thee, O Saviour, who ever livest to make intercession for us with the Father, world without end. Amen.

The same slight modification may be made in the other prayers printed on our Prayer Leaflet (when desired) so that they may more readily express that real sense of "eager expectancy" and realization that so stimulates our faith and helps us to convert the petition into a conscious reality.

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Asheville, N. C.

The Society of the Nazarene

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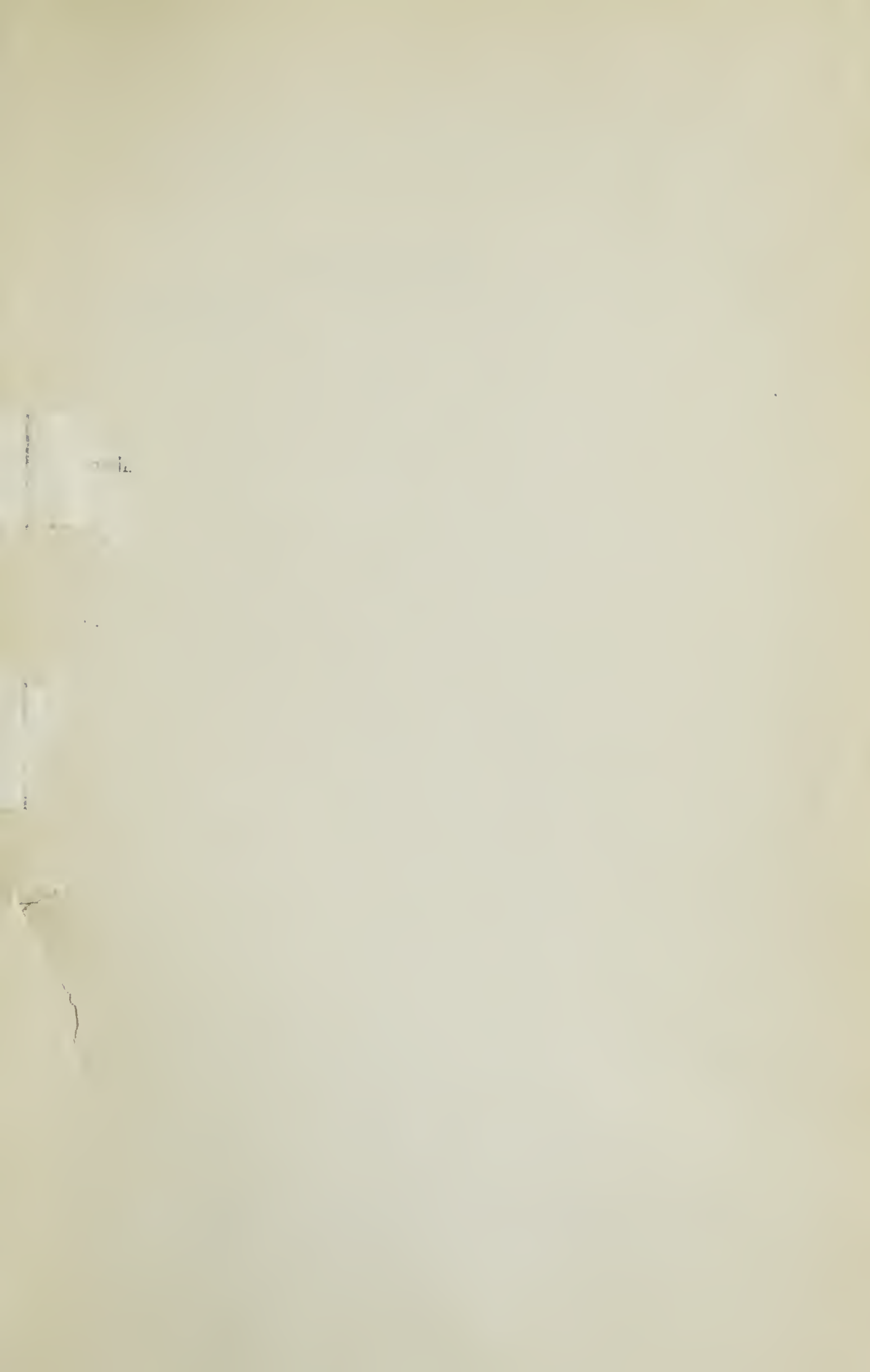
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